

Atheism Has No Morality

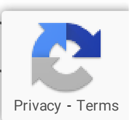
By **Dr. Khalid** - February 4, 2021





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The overwhelming majority of atheist "criticism" against Islam and religion in general are mor
claims. Yet to an intelligent person this does not make sense. How do people without any mor
foundation have the audacity to make moral arguments in the first place?



In short there is "objective morality" and then there is "subjective morality." You see, atheists do not have any objective morality in the first place. What atheism can only do is create subjective morality.

> *Subjective = opinion, whereas objective = fact (there is no 3rd one).*
> *e.g: "Red is the best color" is subjective, but "2+2=4" is objective.*

In other words, atheists are criticizing Islam based on their own subjective personal opinions. They might as well say, "I hate Islam because Muslims like the color green, but my favorite color is blue," and it be no different than the garbage they say currently.

What Is Morality

Now morality, just like heaven, is a religious concept. For us, the definition of **good** *(right; justice)* is simply obedience to Allah. And the definition of **bad** *(wrong; injustice; evil)* is disobedience to Allah. This never changes, they are objective, and based on the wisdom of Allah. *(And God exists, as can be proven via many methods such as ontological proofs of God, proofs of miracles via occasionalism, and prophethood via said miracles and sahih hadith to prove such miracles actually happened. But this is another topic altogether)*

Very simple rules and definitions. We think actions like murder, stealing, rape etc., are wrong simply because Allah forbid these things. By committing these actions we are disobeying Allah and that is why these actions are evil. Our morality anchors on Allah.

When atheists try to detach morality from God they have to come up with something to anchor it to. Or else there is no reason to believe things like murder, rape, homosexuality, bestiality, etc., are evil. So they attempt to come up with similar rules, albeit they all are flawed and contradictory with what is actually practiced. We well explain further later in this article.

What Academic Atheists Say

Imagine an atheist trying to prove angels exist, but God doesn't. It does not make logical sense as one is contingent on the other. More intelligent atheists like Friedrich Nietzsche realized this, who stated "There are no moral facts." (Nietzsche 182-183) In other words, from an atheist perspective, there is no such thing as good or evil. When lions kill zebras or dolphins rape each other in the wild, is any of that good or bad? It's neither; it's just animalistic nature. Atheism merely extends this to human society (after all, we are animals as well).

In fact, even the learned atheist scholars admit that creating objective morality is impossible for actual humans. Shafer-Landau states:

> *"Moral truth is constructed from the views taken from a perfectly informed and dispassionate standpoint, from the standpoint of pure practical reason".* He then goes on to say *"The preferred standpoint may be literally unattainable by actual human beings, or attainable only after securing an extreme kind of cognitive and affective detachment from the attitudes one at present possesses."* (39-40)

In other words the only way a human can achieve a state where he can create objective moral truths, is if he attained a god-like status (ironic lol). And in this state you must have no biases or personally cherished beliefs of any kind, and be totally neutral.

He ends with:

> *"We can understand many of the criticisms that are levelled against such theories as challenges to their claim to have satisfactorily achieved a neutral standpoint."* (40)

So basically if you are not truly neutral (i.e., if you hold anti-Islam beliefs or worship LGBT) then you can never create any objective morality.

So we can conclude that atheism has no objective morality.

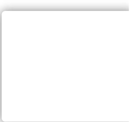
Refuting Laymen New Atheists

Of course many laymen atheists will deny this and attempt to claim they have morality. The simple question to refute atheism's claim of having a moral foundation is just to ask:

How does atheism logically determine what is good and what is bad?

Now you will see many atheists get very confused, perhaps even angry, and refuse to provide you an answer. Simply because most of these reddit-new-atheist types cannot answer it.

But if they were even somewhat intelligent, then the possible answers they could give would be something like:



1a – Maximize Happiness, Pleasure, and/or Wellbeing (i.e., Hedonism)
1b – The Harm Principle (remove/minimize harm)

3 – Consent
4 – Evolution (i.e., what animals do, benefits survival)

(Some might even suggest "empathy" which is just another term for morality, and in this case, that would be circular reasoning.)

#1 The Harm Principle

#1 is John Stewart Mill's "harm principle," an improvement to Jeremy Bentham's utilitarianism. It can be summarized as: "Do what ever you want as long as you don't harm anyone."

This logic contradicts atheism, as mountains of scientific studies have shown atheism is harmful to human health and society. This large meta-analysis shows how atheism harms people's well being, mental health, and results in higher crime rates.

Outcome variables

Risk behaviors

The most frequently examined outcomes with respect to S/R in adolescents and emerging adults focused on risk behavior ($k = 27$). These include underage alcohol consumption, binge drinking, marijuana use, smoking, substance use, deviant behavior, and sexual activity. Most religious organizations discourage or set standards such that risk behavior is not an accepted part of religious community life. As predicted, S/R has the effect of attenuating risk behavior in adolescents and emerging adults with a significant effect size for all overall risk behaviors (−.17). This analysis was undertaken with a composite category of all risk behavior studies that met our inclusion criteria. Each sub-behavior is examined individually as follows:

Alcohol consumption

Underage alcohol consumption was the most frequently examined risk behavior ($k = 16$). The effect size (−.17) indicated that increased S/R was associated with less underage alcohol consumption. Binge drinking is defined by five or more alcoholic drinks in one session. We found two empirical studies that fit our search criteria. These studies were included in the overall measure of risk behavior cited above, but were not analyzed as an individual outcome variable.

Marijuana use

Nine studies investigated self-reported use of marijuana in the past 30 days and the relationship with S/R. In the meta-analysis, we found that increased levels of S/R were related to decreased marijuana use (−.12).

Smoking

Smoking and S/R were the focus of seven studies that met our inclusion criteria. Several religious denominations forbid or discourage smoking of their members, so we predicted the increased S/R would result in less smoking in adolescents and emerging adults. This was confirmed with the effect size (−.13).

Table 2
Summary of effect sizes for R/S and outcome variables.

	K	ES	CI	Fail Safe N's
Risk taking	27	−.17**	−.22, −.13	120
Alcohol	16	−.17**	−.22, −.11	69
Deviant behavior	10	−.21**	−.32, −.10	52
Marijuana	9	−.12*	−.21, −.03	30
Smoking	7	−.13**	−.19, −.08	26
Personality				
Conscientiousness	9	.19**	.16, .23	25
Extraversion	7	.09	−.01, −.18	5
Agreeableness	6	.18**	.11, .24	15
Neuroticism	6	−.02	−.10, .05	9
Openness	5	.14*	.00, .27	9
Well-Being				
Depression	24	−.11**	−.16, −.05	75
Anxiety	16	−.06	−.13, .02	34
Self-esteem	15	.11**	.05, .17	18
Well-being/happiness	8	.15**	.12, .19	17

Note. *$p < 0.05$, **$p < 0.001$. K = Number of Studies, CI = Confidence Interval.

Substance use

Several studies that met the inclusion criteria examined general substance use ($k = 5$) by combining alcohol, cigarette and marijuana use within the past 30 days. All studies in which the substances were combined into one variable were placed into this outcome category called substance use. The five studies used in this outcome measure showed an effect size (−.18) indicating that more S/R was related to less substance use.

Deviant behaviors

Ten studies examined deviant behavior with respect to S/R. Most researchers consider deviant behavior to be illegal activities (e.g. vandalism, stealing, assault). However, some studies also combined the behaviors of smoking, drinking, and drug use into their measure of delinquency. Because these measures were combined under the term delinquency and were not analyzed by the researchers independently, they were included into this outcome category of deviant behaviors. As was expected, higher levels of S/R were associated with diminished deviant behavior (−.21).

Sexual behavior

In our examination of studies of S/R and sexual activity, we encountered difficulty determining similar outcome measures across studies. Sexual activity was measured by a variety of questions, many of which were retrospective in nature (e.g. age of coital debut, gender of sexual partners, number of sexual partners, contraceptive use, sexual positions, frequency of sexual activity/week). In order to maintain similarity of outcome measures, studies were included in the meta-analysis if a clear distinction was made between the population that was sexually active and the population that was not, such that demographic information could also be gleaned from the study. This strict criteria for inclusion into the meta-analysis resulted in only four studies. These four studies were not analyzed together as an outcome variable because there were less than five studies, which are considered a rule of thumb minimum to obtain a reliable meta-analytic effect size (Lipsey & Wilson, 2001). These studies were included in the category composite of risk behavior. The majority of these four studies involved only adolescents.

Depression

With 24 studies, depression and S/R was one of the more frequently examined correlations, and was the single most common outcome of S/R in the studies that met our inclusion criteria. We chose to include those studies with reliable measures of depression such as the Beck Depression Inventory or POMS (Profile of Mood States) rather than simply a categorical response to "Do you feel depressed" or "How depressed do you feel". The effect size (−.11) supports previous research, indicating that greater S/R is associated with less depressive symptoms.

Anxiety

Anxiety was an outcome measure in 16 studies that met our inclusion criteria. Again, we chose those studies that had implemented reliable measures of anxiety such as the STAI rather than categorical responses to "Do you feel anxious" or "How anxious do you feel". However, the effect size (−.06) was not significant ($p < 0.13$). Previous research has also shown mixed results with the influence of S/R on anxiety, especially in cross-sectional measures (Koenig, 2008).

Well-being and self-esteem

A commonly researched area in developmental psychology with respect to adolescents and emerging adults is well-being and especially self-esteem. Well-being was associated with higher levels of S/R (.16). We found fifteen studies on self-esteem that met our inclusion criteria. As expected, greater S/R was related to greater self-esteem (.11).

https://www.sciencedirect.com/science/article/abs/pii/S0140197111001138

You can read more about the harms of atheism on this twitter thread of scientific papers

> *Thread on religion and atheism*
>
> *— Devon Shapiro (@DevonShapiro) January 29, 2019*

So no atheist can consistently use this logic without also abandoning atheism itself. They cannot claim an action is morally wrong because it harms people since atheism itself is something that harms people, and therefore, by this reasoning, atheism itself is morally wrong.

Hedonism & Liberal Feminist Sexual Ethics

A more outdated version of Mill's harm principle is based on utilitarianism, i.e., maximizing net happiness in society. Hedonism (pleasure seeking) is the basis for many liberal and feminist ethics. One of the strongest criticism of it is that it would allow gangrape, on the basis that a group of rapists would gain more total happiness than the victim gained any unhappiness such that the net happiness in the world has increased.

This atheist logic of promoting hedonism also permits things like rape, bestiality, and child molestation. Atheist philosopher David Benatar explains those who promote "sexual liberation" open the doors to rape as a "human right."

Public Affairs Quarterly
Volume 16, Number 3, July 2002

TWO VIEWS OF SEXUAL ETHICS: PROMISCUITY, PEDOPHILIA, AND RAPE

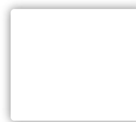
David Benatar

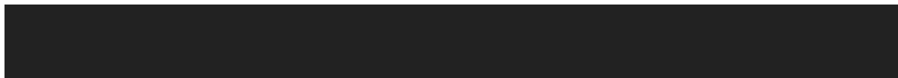
ABSTRACT: Many people think that promiscuity is morally acceptable, but rape and pedophilia are heinous. I argue, however, that the view of sexual ethics that underlies an acceptance of promiscuity is inconsistent with regarding (1) rape as worse than other forms of coercion or assault, or (2) (many) sex acts with willing children as wrong at all. And the view of sexual ethics that would *fully* explain the wrong of rape and pedophilia would also rule out promiscuity. I intend this argument neither as a case against promiscuity nor as either a mitigation of rape or a partial defense of pedophilia. My purpose is to highlight an inconsistency in many people's judgements. Whether one avoids the inconsistency by extending or limiting the range of practices one condemns, will depend on which underlying view of the ethics of sex one accepts.

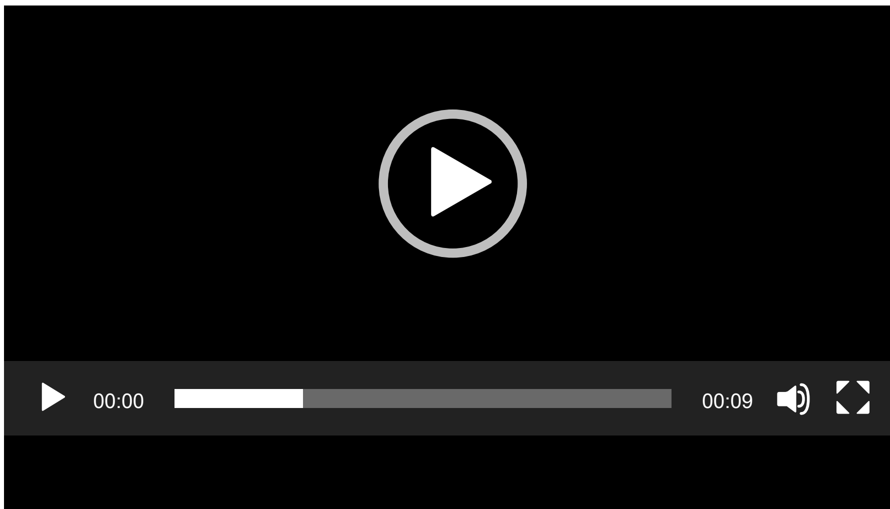
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I will elaborate more on this topic in much more detail in a future article or thread

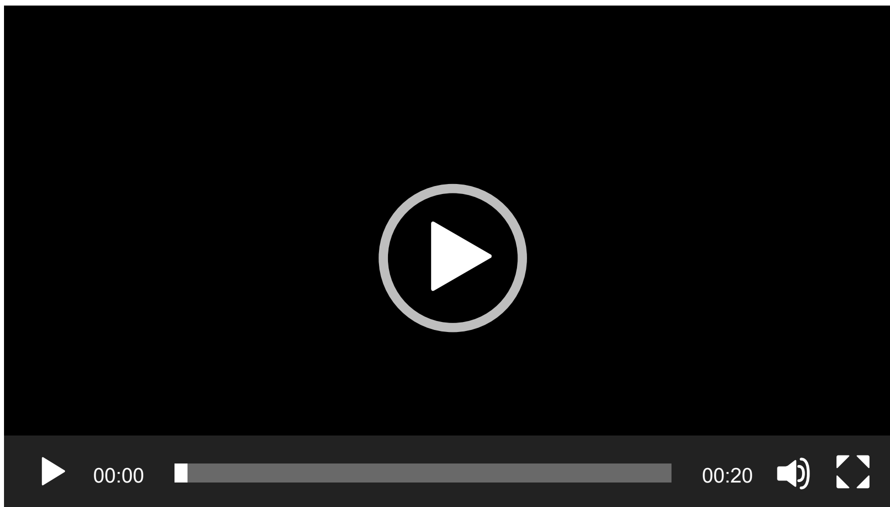
Atheist philosopher Dr. Lars Gule states that human sex with animals (bestiality) should be a human right in his debate with Mohammed Hijab, saying “as long as it’s not hurting the animal.” This is similar to the views of atheists like Peter Singer PhD.





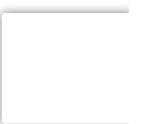


Even Lawrence Krauss, an atheist who pretends to know philosophy, was forced to admit that brother-sister incest is permissible in atheism. This is from his debate with Hamza Tzortzis.



It should be noted that Lawrence Krauss is an alleged sex offender who was Jeffrey Epstein's friend and is a high ranking leader of new-atheist activism.

Scientific studies on the topic of atheism and morality have found that even a**theist participants** judge things like incest, bestiality, and cannibalism as representative of atheism.



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PLOS | ONE

Everything Is Permitted? People Intuitively Judge Immorality as Representative of Atheists

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University of Kentucky, Department of Psychology, Lexington, Kentucky, United States of America

Abstract

Scientific research yields inconsistent and contradictory evidence relating religion to moral judgments and outcomes, yet most people on earth nonetheless view belief in God (or gods) as central to morality, and many view atheists with suspicion and scorn. To evaluate intuitions regarding a causal link between religion and morality, this paper tested intuitive moral judgments of atheists and other groups. Across five experiments ($N=1,152$), American participants intuitively judged a wide variety of immoral acts (e.g., serial murder, consensual incest, necrobestiality, cannibalism) as representative of atheists, but not of eleven other religious, ethnic, and cultural groups. Even atheist participants judged immoral acts as more representative of atheists than of other groups. These findings demonstrate a prevalent intuition that belief in God serves a necessary function in inhibiting immoral conduct, and may help explain persistent negative perceptions of atheists.

Citation: Gervais WM (2014) Everything Is Permitted? People Intuitively Judge Immorality as Representative of Atheists. PLoS ONE 9(4): e92302. doi:10.1371/journal.pone.0092302

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Competing Interests: The author has declared that no competing interests exist.

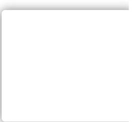
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https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0092302

#2 Consent

The logical end conclusion of basing morality on consent is antinatalism, summarized as: “Life is the ultimate evil since nobody consents to being born” (Benatar, “Better” 50). So here atheism will cause the extinction of the human race.

Of course even if we do not go to this extreme conclusion, atheism also contradicts informed consent. After all, no atheist, in attempting to pull religious people into atheism, informs people in advance that atheism causes health problems, depression, and promotes higher suicide rates. So becoming an atheist by way of persuasion and influence from other atheists would, therefore, lack *informed* consent.



Atheism or Agnosticism on suicidality.

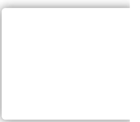
Atheists generally ascribe to a belief that there is no God, supreme power, or subsequently, no afterlife. Research in this area has tended to center on end-of-life and palliative care. In a Smith-Stoner (2007) survey of self-identified atheists found a clear and strong preference for physician-assisted suicide (PAS) and evidence-based medical interventions related to end-of-life care. Over 95% of participants supported PAS, as an important consideration in palliative care medicine (Smith-Stoner 2007). Clinicians were therefore recommended to proactively and directly address PAS and suicide issues with atheists related to suffering and end-of-life issues, as well as maintaining respect for client philosophical beliefs or non-beliefs (Smith-Stoner 2007). Research has also found that atheistic or agnostic health care professionals are more likely to favor PAS or euthanasia than religiously affiliated health care professionals (Anderson and Caddell 1993; Baume et al. 1995). Although there is exceptionally limited data on Atheism and suicide, limited research including case studies recognize that these beliefs may impact and influence life and death attitudes and decisions (Jaschke and Doi 1989).

It is recommended that mental health practitioners explore the potential impact of agnostic or atheistic beliefs may exert on a person in relation to suicidality, including attraction to death or repulsion to life. Specifically, clinicians should assess for the influence of these beliefs if the person is experiencing significant physical, psychological, or emotional pain.

https://link.springer.com/article/10.1007/s10943-009-9248-8

#3 Evolution

This ironically also contradicts atheism. Secularism (i.e., the political philosophy of atheism) results in population decline and a civilization’s eventual extinction. Atheist societies do not and cannot survive.



without God leads to anarchy and crime (for more examples, see Zuckerman, 2008). Irrespective of logic, the presence of atheists can promote motives and efforts to unite believers.

Of course, interaction with skeptics may convert people *away* from religion to become atheists themselves, increasing the population of atheists at the expense of the population of believers. So, for this hypothesis to work, atheists must not be too convincing. In the context of traditional societies and human evolution, skeptics may have existed but in no case did they ever seem to spread to fixation (if they did, those societies died out). No society has ever been discovered that lacked what we would recognize as religion. The proposal, therefore, is that a few atheists might help to keep the average religious group resilient and effective, and to keep religious leaders on their toes.[7]

https://osf.io/preprints/socarxiv/pvwpy/

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https://www.tandfonline.com/doi/abs/10.1080/2153599X.2012.667948

Atheist societies are evolutionarily inferior.

And of course we should not even need to explain why the behavior of animals should not be the basis for morality. After all dolphins are known as rapists of the sea.

Conclusions

Now you see just how absurd secular moral arguments are. They attack Islam based on reasoning that permits rape. Atheism basically tells you to stop believing in God and start believing that rape and bestiality are human rights.

Atheists attack Islam because we do not support women dressing like prostitutes, yet this same reasoning of sexual ethics permits rape and child molestation.

The worshippers of science (more like "soyence") talk about how "religion harms people" yet no scientific evidence backs any of this up, and ironically mountains of scientific data show atheism harms people.

They talk about "consent" yet misrepresent the harms of atheism in order to obtain an illegitimate consent. They worship evolution but do not realize atheism is evolutionarily inferior.

Don't be fooled by these bad arguments atheists make; none of them hold any ground once we begin to scrutinize it.

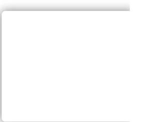
Atheism clearly has no morals. Even their poor attempts to claim they have objective morals are easily refuted not just by religious people, but by their own atheist academics. If any atheist thinks otherwise they are free to reply with a reason I did not mention above.

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- *[1] Nietzsche, Friedrich Wilhelm. Nietzsche: The Anti-Christ, Ecce Homo, Twilight of the Idols: And Other Writings. Cambridge University Press, 2005.*
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- *[5] Benatar, David. Better never to have been: The harm of coming into existence. Oxford University Press, 2008.*

One of my original memes, my next article will be about a case against LGBTQPi++

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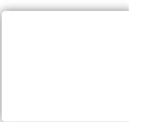




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3 COMMENTS

Ahmad February 4, 2021 at 9:02 pm

BASED

Reply

Anisah February 5, 2021 at 3:42 am

I've been following Dr. Khalid on Twitter for a while and it's good to see him contributing to Muslim Skeptic. As expected he did not disappoint and gave the best arguments against atheism in their own game.

Thanks to this, I've finally grasp the power of the argument of objective vs subjective morality

Reply

Noor February 5, 2021 at 3:49 am

Brilliant article. I have a question:

For the harms principle with the group of rapist argument, what if an atheist were to say that the group of rapist would be the minority as rape has been seen as an evil in almost everyone in the world? Therefore, saying that human beings can use their common disgusts or satisfaction in deciding morality regardless of culture and background?

Essentially using the utilitarianism principle?

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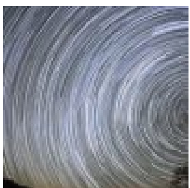
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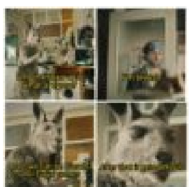

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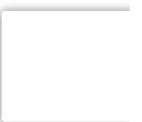

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